

THE CANADIAN JEWISH REVIEW

A Weekly Newspaper for the Jewish Home

MONTREAL, DECEMBER 26th, 1941

No. 12

Palestine Papers Discuss Arab Unity

A warning that the path to unity among the Arab nations would not be easy, and that complex questions would have to be solved before it could be achieved, was sounded in a leading article published in "Palestine," the Arab newspaper.

Recalling Anthony Eden's assurance that Britain favoured the idea of Arab unity and was prepared to help in its realization if the Arab leaders would submit a working scheme, the article pointed out that the Arabs must themselves assume charge of their internal affairs. The fulfilment of the great vision of unity was an internal matter for the Arabs, although needing the collaboration of the British in many things.

"It must be pointed out," continues the article, "that unity is not as simple as it sounds. It has not at all yet been agreed what kind of unity it is to be: cultural, economic, political, or one combining all three. If the last, in which sphere will it be launched—culture, economics or politics? What will be the form of Government and how will it be distributed? Will the 'Union' be similar to that of the United States or an alliance between united Governments, or yet in another form?"

"Over and above all," concludes the article, "the theory of unity will meet with even more far-reaching problems. Wide propaganda will be necessary in the Arab States to adjust the minds of the Arab inhabitants to accept it and to encourage them to recognize it and strive for its achievement."

The "Palestine Post," continues the article, says it is "not at all surprising" that the British Government is studying the growing realization of the complexity of the task.

"The keynote of the article is that federation is not a gift that can be bestowed on the Arab nations from without, but must be evolved by them from within. The British Government, in expressing its sympathies and promising independence to Syria and the Lebanon has done all it could in this sphere. The initiative for the establishment of some sort of federative link, however, must come from the Arab peoples themselves whose primary concern it

Anti-Pogroms In Baghdad Revealed

The toll in lives and property damage taken by the Nazi reign of terror in Iraq last June was revealed when Joseph C. Hyman, Executive Vice-Chairman of the Joint Distribution Committee, announced that his organization in cooperation with the American Joint Reconstruction Foundation, is making available \$60,000 to aid in reconstruction and rehabilitation in riot-torn Baghdad.

The anti-Semitic disturbances, which broke out in the ancient Iraqi capital on the accession to power of the Nazi-dominated regime of Rashid Ali El Gailani, resulted in the death of 120 Jews, serious injury to 150 others, and the looting of homes and business establishments of more than 14,000. Mr. Hyman said. The reign of terror lasted for a little more than two weeks, until British troops forced the flight of El Gailani to Iran.

The havoc wreaked by the pogroms was attested to by the American Minister to Iraq, Paul Knabenshue, who, in verifying reported casualty figures of the terror wave, said: "Anything American Jewry can do to relieve the situation is well warranted and would be highly appreciated."

There are about 45,000 Jews in Baghdad, constituting one of the oldest Jewish communities in the world. Emergency aid during and after the pogroms was handled adequately by their own institutions, Mr. Hyman said. But for assistance in the necessary large-scale work of rehabilitation, they had to turn to the J.D.C. and co-operating agencies.

The money provided by the J.D.C. and Joint Reconstruction Foundation will be used as a revolving loan fund. An American Harry Vilson, General Manager of the American Jewish Archives, is expected to visit Baghdad to supervise the work.

Is. That there are many internal obstacles in the way of its consummation is clearly realized. Neither is there, as it implies, any general measure of support. The idea is at present fostered in the main by a section of the political intelligentsia, and this by no means in all Arab countries. Much spare work and study will clearly have to be done before it is ripe for general and practical discussion."

(Continued on Page Eight)

Word "Tolerance" Condemned By Leaders

Leaders of the Protestant, Jewish and Catholic faiths, guest speakers at a New York meeting, all condemned the word "tolerance" as "inadequate" and "insufficient." Father Francis X. Talbot, editor of American Jewish periodical, described it as "ambiguous and rather obnoxious" covering "contradictions and stupidities."

Tolerance in the true sense, he said, did not, however, forbid differences of opinion.

"We all have convictions, prejudices and peculiarities," he said, "and we all have a tendency to be intolerant; which brings strife and breeds discord."

He urged substitution of the words "charity" and "open-mindedness" for "tolerance."

The U.S. has appeared for a long time to be "baptized with prussian acid rather than good will," according to the Rev. Dr. Joseph R. Sizoo, pastor of the Collegiate Reformed Church of St. Nicholas, Fifth Avenue and Forty-eighth Street.

The force of Nazism won the first round here, he said, as race was set against race, religion against religion and group against group, each seeking its own advantages.

"This hasn't been a happy land in which we've been living," he declared. "We seemed to be hating ourselves into prosperity."

He urged new concepts of understanding and good will, including charity toward the people of the dictator nations whom he described as "the chain gang of political charlatanism." He made a plea against a return to the hymns of hate that we sing during the last war.

Tolerance implies a positive attitude toward others in which one recognizes the rights of others to live as they see fit.

"Tolerance is not a passive attitude," said Rabbi Samuel H. Goldstein of Temple B'nai Ezer, Fifth Avenue and Forty-eighth Street. He urged a "technique of thinking" rather than "talk" about the moral and spiritual things of life, declaring that freedom in human relations was impossible without mutual respect, understanding and appreciation.

There are no two things alike on the universe, he said, and every one should be predisposed to accept differences wherever they exist.

Religious differences among people "come to us at birth and there isn't as much choice in this matter as you think," he said, explaining that there is a tendency on the part of each one to believe that persons of different religion "deliberately choose the wrong path."

Film Will Fight Prejudice

At a luncheon in New York marking the beginning of a drive to raise \$300,000 for the work of the National Conference of Christians and Jews, speakers were Wendell L. Willkie, also Dr. Everett R. Chissey, president of the conference, and Rabbi Morris Lamm, of Baltimore, both of whom declared that observations made during a recent trip to Europe had convinced them that the battle against intolerance must not be dropped merely because this nation was at war.

Among those present at the luncheon were representatives of the stage, motion pictures and the writing and producing interests connected with the theatre and the films. During the luncheon there was a showing of an educational film, to be distributed later throughout the U.S. as part of the battle against religious and racial prejudice.

Before the America's war with the Axis powers is much older the standard of living of every American will be reduced, there will be more and harder work for all and the nation again will have to combat internal forces of intolerance and prejudice, Mr. Willkie, Republican candidate for President in 1940, declared.

"Under the stress and strain of combat," Mr. Willkie said, "the spirit of intolerance always rises. Suspicion begins to grow and fingers are pointed. I pledge myself to fight to the latest extent against such intolerance. In courtrooms and from the public rostrum I will fight for preservation of civil liberties, no matter how un-

(Continued on Page Eight)

Wedgwood Accuses "Cairo Clique" In Jewish Army Refusal

Colonel J. C. Wedgwood, speaking in the House of Commons said that the refusal of a distinctive Jewish Army to the British Army recruited from Jews in Palestine and America and from refugees in Britain had been a great set-back to a genuine desire to help in the world effort for freedom, reports the London Jewish Chronicle. It was not as though this was to have been a Free French, Polish, or Dutch Force, but merely an independent Jewish unit officered by the British. Most of the expense was to have been found by American Jews. This offer, after having been accepted in principle, has now been rejected. He was sorry for Dr. Weizmann and the Zionists who had planned their faith to this offer, because they had been mistakenly denounced by their people. He did not think the fault was due to the Prime Minister.

Colonel Wedgwood then read the message from Mr. Churchill to the centenary number of The Jewish Chronicle. He was very glad, he said, to see that message from the Prime Minister. He only wished he had made it in the House. This Force turned down by the cabinet had not been turned down by the wish of the Prime Minister.

Dealing with other factors, Colonel Wedgwood pointed out that it was said that we should be committed if we gave the Jews an opportunity of forming themselves into a fighting force—that we should be committed in gratitude or in honour at a Peace Conference and that that commitment might be irreversible. He said he was not a Jew, but he was committed to them in the last war, and this war did not decrease our commitment. He thought we should use the Jews, and that we should use the Africans, Indians, and other coloured people against the Herrenvolk.

He regarded the reluctance on the part of the War Office to employ them Jewish people as a sad heritage of the old days. The "A" were put into the Pioneer Units but were not put into the Army to fight.

There was also, said Colonel Wedgwood, an objection to raising a Jewish Army which had never been put on paper but was nevertheless present in the minds of every one of us. It was thought that the Egyptians, Arabs, and Iraqis would not like it if the Jews were fighting for us. He was quite certain they would not like it. It would be a reflection on them. They were not fighting for us, nor were they. Governments anxious to do so. But would it matter if they did not like it? Possibly the appeasers who had trapped the whole of our policy in the Near East for the last 25 years thought that if we were to allow the Jews to fight with us as Jews, the Arabs and Egyptians and

(Continued on Page Eight)

Rabbis Needed As Army Chaplains

J. W. B. REPORTS CALL FOR ABSENCE LEAVES

Citing the increasing number of Jewish men enlisting in the armed forces of the nation and the consequent need for a greater number of Jewish chaplains in the Army, Navy and Marine Corps, leaders of all national rabbinical bodies, Jewish congregational organizations and theological seminaries issued a joint call to Jewish congregations to grant leaves of absence for the duration of the war to rabbis who can qualify for commissions as chaplains under the regulations of the War and Navy Departments.

The call was made public by Frank L. Well, president of the National Jewish Welfare Board, which represents the Jewish community in religious matters in connection with the Army and Navy. Jewish candidates for chaplaincy commissions, in accordance with the regulations of the War and Navy Departments, must receive the ecclesiastical endorsement of

(Continued on Page Eight)

All Berlin Jews Under 80 To Be Deported To Poland

80,000 TO GO FEBRUARY 2, REPORT SAYS

It is reported that all Jews in Berlin except those over the age of 80 will be deported to Poland on February 2, 1942; 80,000 Jews are affected.

Meanwhile, another ghetto has been established, this time in Lodow, in Eastern Poland, into which all Jewish inhabitants of the city were to move before December 14.

Another ghetto has been established in Przemysl, S. Poland, and the Jews were told that anyone attempting to escape is liable to the death penalty.

The Warsaw ghetto is being enlarged to cope with the influx of Jews deported from the territories incorporated in the Reich.

Addressing a meeting at Berlin University last month, Dr. Frank Gauleiter of Nazi Poland, announced that it was decided to transport the Jews of the Reich and the occupied territories to the interior of Russia, some 600 miles farther east than the district of Lublin, where it had originally been intended to concentrate them.

The proposed transfer would bring the Jews somewhere in the region of Kharkov, where they would be immediately under the dominion of Alfred Rosenberg, the new Reich Commissioner for the occupied Eastern areas. The Svenska Dagbladet, of Stockholm, giving details of Rosenberg's new

powers, says that immediately under him will be Reich Commissioner Loeb, who will administer Ostland (including Latvia, Lithuania, and parts of Byelorussia); and Gauleiter Koch, who will administer the non-Rumanian parts of the Ukraine.

Discussing Rosenberg's appointment, Social Democrats of Stockholm, states that although directing Russian civil authority, he is not under the authority of the Ministry of the Interior but directly under Hitler. The limits of Rosenberg's activity as the educator of the Russian people are as yet undefined. When military operations are ended further Reichskommissars will have to be appointed in Leningrad and Moscow, with a department of Rosenberg's Ministry established in Moscow. The Crimea is intended by the Nazis to be included in the Ukrainian Reichskommissariat. The deportation of Jews into Russia is described as being among Rosenberg's principal duties.

The German Government has deported a number of Jewish doctors from the Third Reich to the new ghettos in the Baltic States, in Kovno, Vilno, and Riga, to help combat the typhus epidemic raging there.

A new typhus epidemic has broken out in Lublin. The Nazi Krakauer Zeitung attributes it to

(Continued on Page Eight)

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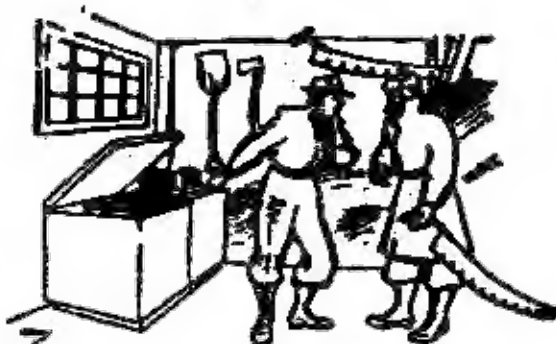
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New Year's Breakfast— Thurs., Jan. 1st, 1942

SALL ROOM— Breakfast at 4 a.m. \$2.50 per person, including tax and breakfast. Dancing to Don Turner and his Orchestra and the New Year's Revue will be presented. Tickets now available.

New Year's Dinner— Thursday, Jan. 1st, 1942

JACQUES CARTIER ROOM— Dinner from 12 to 9:30 p.m. \$2.00 per person. Mount Royal Hotel Augmented Concert Orchestra from 12 to 2:30 p.m., and 7 to 9:30 p.m. Parties of six or more may serve their own turkey.

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Social Notes—Montreal

Mrs. S. Stein, Willowdale Avenue, is visiting relatives in New York.
 Miss Esther Selinger, Hutchinson Street, is spending the holidays in New York.
 Mrs. Aaron Goodman and son, Martin, who spent a few months at Four Seasons' Lodge, Ste. Agathe, have left on a visit to Calgary.
 Miss Laura Sirota, Jeanne Mance Street, is spending the holidays in New York.
 Miss Jeannette Hallig, Klacken Avenue, is visiting her uncle and aunt, Mr. and Mrs. Nathan Cummings, in Baltimore, Maryland.
 Miss Barbara Walker, who attends Wheaton College in Massachusetts, is spending the holidays with her parents, Mr. and Mrs. A. J. Walker, Westmount Avenue.

NOTICE
 In order to insure delivery during the mid-year season when the mails are overloaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than MONDAY, at 5 p.m. for publication in the issue of January 2nd.

Mrs. A. G. Allandri and her granddaughter, Barbara Ripstein, Victoria Avenue, are visiting relatives in New York.
 Mrs. Nelson L. Phillips, of New York, is visiting her parents, Mr. and Mrs. H. Robinson, Cote St. Antoine Road.
 Mrs. Harry Pullan, of Toronto, is visiting her mother, Mrs. M. Markus, Lansdowne Avenue.
 Miss Irene Tall, who attends Ohio State College at Columbus, Ohio, is spending the holidays with her parents, Mr. and Mrs. N. J. Tall, Victoria Avenue.
 Miss Florence Ross, Chesterfield Avenue, is spending a week in Ste. Agathe.
 Mr. and Mrs. M. A. Marshall and family, Murray Hill Avenue, are occupying their cottage at St. Saviour for the holidays.
 Mrs. H. J. Levinson and Miss Joan Levinson, Victoria Avenue, are in Sherbrooke, Quebec, visiting the former's father, Mr. Eshenbarg.
 Sam Isaac, who attends the Horace Mann School in New York, is spending the holidays with his

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Jewish Rally Cheers Stalin SENDS CABLE TO RUSSIA

Twelve thousand persons gathered at the Madison Square Garden in New York to boo Hitler, to applaud vociferously any reference to Soviet Russia, Josef Stalin, the Russian dictator, and Maxim Litvinov, his ambassador to Washington, and to promise full and unrestricted support to President Roosevelt and the American effort to win the war.

The meeting was sponsored by the Committee of Jewish Writers and Artists in the United States, organized a short time ago in response to a message radiated last August from the Union of the Soviet Socialist Republics by a group of Jewish writers and artists living there. Another radio appeal from Kuybyshev, the temporary capital of Soviet Russia, was read at the rally. It was said that Soviet Jews were fighting "for your honor, your lives, your freedom" that Hitler had killed 50,000 Jews in Kiev and 25,000 in Odessa and that the fight against Hitler was "a holy war."

"Jews of America," the appeal said, "the fate of Russia is now the fate of all mankind. Wherever you are, we tell you on behalf of your ancestors and your children: you must fight, you are at the front. Give your property, send arms, march to the battle. It is not too late yet."

In reply to this appeal, a cable was sent by the rally to Russia saying that the Soviet Union and the United States are fighting a common enemy and pledging support to the common cause. "Every victory of yours is a forward step for us," the message said to Kuybyshev said. "Together we shall speed their destruction. Together we will fight and together we will be victorious."

The rally also cheered enthusiastically a message of greeting to President Roosevelt, offering him "the strength, blood, resources — mind, heart and soul — and very lives of the Jews of America, born here or beneficiaries of America's refuge. 'Call upon us, command us, summon us, Mr. President,' the message said further, 'we are ready. We shall fight and we shall win for our country, for our land. We shall destroy the enemy that a new world might arise, that our flag shall fly proudly and unchallenged.'"

Abraham Kaplan, former State Senator, presided at the meeting. Senators Elbert D. Thomas, Democrat of Utah, and Robert F. Wagner, Democrat of New York, and Representative Sol Bloom, Democrat of New York, were introduced as speakers, but failed to appear. Jan Masaryk, Minister of Foreign Affairs of the Czechoslovak Government in Exile; Dr. Joseph A.

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OVERSIGHT
 In the Canadian Jewish Review of December 12th, the reprint of a portion of the volume "Louis D. Brandeis," by Jacob DeLoach, should have mentioned the fact that the publishers and the holders of the copyright are the Bloch Publishing Company, 31 West 21st Street, New York.

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MONTREAL MEETINGS

A Jewish Junior Welfare League give-or-get luncheon at the Montebello Club, had present: Madam J. Caplan, A. Brodman, Jr., J. Vinnberg, E. Lande, A. Kirsh, D. Kaufman, G. Appelman, B. Finestone, R. Berman, L. Richstone, J. Leber, R. Kramer, C. Goldstein, C. Crilstone, M. Elanoff, M. Feldman, J. Winer, L. Freeman, L. Shapiro, M. Katz, E. Greenspoon, A. Himmelfarb, P. Alexander, B. Rubin, L. Lande, M. Rohrich, A. Greenberg, L. Kolher, D. Bellow, R. Lande, M. Cohen, J. Rubin, M. Meislin, H. Adelman, C. Rothman, M. Feldman, A. Shuman, M. Cohen, Miss Evelyn Silver, Kathleen Moore, Daphne Montebello, Mary Montebello, Ida Cohen, Rosa Brodman, Sylvia Kleinberg, Elise Barovitch, Prizes were won by: Madam J. Caplan, E. Lande, A. Greenberg, J. Leber, in order named. Door prizes were won by Madam J. Caplan, E. Greenberg, M. Rohrich, C. Goldstein.

A Sigma Delta Tau Society, Lots Chapter of McGill University gave a luncheon for Miss Marion Levine and June Rosenfeld, Miss Levine, whose marriage to Jack Greenwood will take place on Dec-

ember 28th, is a member of this chapter. Miss Rosenfeld, of Nu Chapter at the University of Minnesota in Minneapolis, will be married to Saul Handelsman, of Montreal.

A Hebrew Orphan Home Entertainment was given by Philip Irving, radio artist of New York, with Leonard Rubin at the piano, who sang in English and Jewish.

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. News that is accepted in daily papers before the Hebrew news is to be printed.

A Pioneer Women's Organization Luncheon Group annual New Year's eve supper and dance will be held at the United Talmud Torah Hall, on Wednesday, December 31st. Conveners: Madam J. Caplan, M. Teitelbaum, M. Wiseman, L. Pankin, S. Rubinstein, A. Parnes, L. Paley.

A Council of Jewish Women, Mrs. G. T. Kenny, chairman of the relief committee of Council Camp, reported the drawing at a luncheon meeting. A silver mirror was won by Barbara Notkin. A cabinet was won by Mrs. Adolph Feister.

A Talmud Torah Forum Luncheon will have Michael Garber, as guest at the Hebrew Educational Institute, on Friday, December 27th, at 8:30 p.m., speaking in English on "Kupatzein in Social Justice in Palestine". L. Kronik will discuss "Hebrew Education On The American Continent". K. Kronik will lead group singing. L. J. Walner will preside. Public welcome.

A Temple B'nai B'rith, Dr. Harry J. Stern, Rabbi, service, Friday, December 26th at 8:15 p.m. Sermon: "Judaism's Christmas Gift To The World." Saturday, December 27th, at 11:30 a.m., sermonize.

Portraits Of The Weizmanns From Motele, Lithuania, To The World

By Jean Jaffe

It was at his laboratory in Rehovoth that Dr. Weizmann once said to me in a moment of reverie: "You know, the strength of the Weizmanns stems from our peasant beginnings."

The remark was a bit startling. For near me sat a man urbane to the tips of his long and sensitive fingers, worldly in the best sense of the word. One who has taken his place among statesmen for some three decades. Whose wit and charm and poise shine in diplomatic salons. Whom Bernard Shaw once singled out at a party in Mayfair as one of the most distinguished persons present. A man whom science has crowned with lasting fame. Whom many Jews the world over regard as their leader.

Peasant? But then I thought of his mother, the stooped, loving, and wise little lady who was still alive then in Hafia, heading the House of Weizmann. And I thought of his ten brothers and sisters, each of whom has made a useful and inspiring place under the sun. All of them conscious and warm Jews, bringing the secret of their people to the world, and then the light and breadth of the world to their people.

Peasant? Yes! For only such people as have their beginnings in

At both services, Thomas Kahn, son of Mr. and Mrs. Frederick Kahn, will be called to the reading of the Law. On Saturday morning, Junior Congregation will be honored a reception by parents. On Tuesday, January 8th, the Music Appreciation Group of the Young People's will have as guest and lecturer, Josef Berliozsky, concert violinist. Membership dance Saturday, January 17th. Conveners: Mrs. Arthur Fromme, Miss Ruth Hollinger, Constance Caris, Grace Bornstein, and George Rauch, David Sacher, Murray Bornstein. For the Sisterhood luncheon, January 20th and 21st, Madam J. Caplan, M. Goldstein, L. U. Michael, and the chapter of Hafia. On Monday, December 22nd, at 2:30 p.m., a movie will be shown for the drug booth. At the Junior Congregation service Miss Norma Curric, Marvin Segal, and Fred Kahn assisted with the Torah and service. Mrs. Harry J. Stern, Sherbrooke Street West, entertained the executive of the Sisterhood at tea.

A Shalom Zion Sisterhood meeting on Tuesday, December 23rd, at 8:30 p.m., will hear Miss Doreen Day speak on "Fashions In War-time". Tea business: Madam J. Caplan, E. Lande, F. H. Yomim.

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the good earth can integrate the forces that sweep them, and cling to their pursuits until the last.

Such are the Weizmanns, a family of men and women who gain strength through action. But this vitality of theirs is also seasoned with the felicity of culture, flavored with the fluids of idealism, and conditioned to the struggle of their people. For a Weizmann may travel far and wide, as did all the children; may speak the language of King James at the Court of St. James as does Dr. Weizmann; may bring Chopin to the sand dunes of Palestine, as did a younger sister some 40 years ago; may construct railroads, as did a younger brother in Russia; may bring the benefits of modern dentistry to the Near East, as did another sister many years ago. But all their inner roads always converged toward one central point—the Jewish people; and Palestine.

For out of the eleven living children (four passed away many years ago) seven are citizens of Palestine. Dr. Weizmann is the eighth, having moved his home and his laboratory there. However, he can remain at home only when he is not needed in Paris or London, in New York or Geneva.

It has been my privilege, during four years in Palestine, to visit frequently with the mother in her home on the Hadar HaEzra, which her famous son presented to her. I also had many Friday evenings with one or another of the children in various parts of the country. On a few occasions I found myself under the family roof at Mother Weizmann's on her birthdays, when the entire brood would gather, and Sister nights which usually also brought Dr. Weizmann from abroad.

These they were, the Weizmanns with their children and grandchildren—working on the family traditions, serving the favorite family dishes which harked back to their childhood in Motele, singing the songs in the various languages in which they were schooled. But a song of the Enech would always top a nostalgic verse by the Russian romanticist Lermontov. The latest news of the Yishuv overshadowed all other topics. And from the babel of European tongues ringing from all sides came a unified chorus in their native Yiddish and the crisp new Hebrew expressions from the younger ones. The mother could best understand them in Yiddish, and in the colorful, three-dimensional Lithuanian Yiddish dialect they used most of the time.

These they were, bringing to the aged mother their stories from the world beyond, their pursuits and joys and sorrows. There she was, cameo-like in her fragile beauty, shining in her resplendent tranquility, radiant with love as she perceived her flock and saw that her way was good and that the strength and idealism which she sowed in them way back in the drab Lithuanian town of Motele were bearing very abundant fruit.

Motele, the birthplace of the Weizmanns, that squalid, poverty-plagued corner in the woodland region around Pinsk, where the few hundred Jewish families ate black bread and humbly thanked God for the gift, where Chaim oppression made their bodies frail and their eyes fiery—this Motele has become a prominent landmark for contemporary Jewry and will certainly take its place in history along with many a metropolis. For very often Dr. Weizmann in a state address refers to Motele. Very often on Zionist platforms he recounts joyfully some episode in Motele, and draws an analogy. On one occasion, it is told, Dr. Weizmann, after addressing a very formidable political group in London, where a momentous decision on Palestine was to follow, found relaxation by penning a short note to a friend present: "Well, how is Motele doing at Whitehall?" From Motele the children went

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MARRIAGES

Chassid-Moscowitz

Lillian, daughter of Mrs. Dora Moscovitch, 5360 St. Urban Street, and the late E. Moscovitch, was married to Abe, son of Mr. and Mrs. Thomas Glaser, 4577 Jeanne Mance Street, on Sunday, December 21st, at four o'clock, Rabbi J. L. Cohen, uncle of the bride, officiating at the home of the bride's mother. Given in marriage by her mother, the bride wore white organza with aquina, the tight fitting bodice falling into long train, and a crown of fashioned roses, and carried a bouquet of white Easter lilies. Miss Mary Teitelbaum, as maid of honor, wore a black and mustard colored afternoon dress and a corsage of roses. David Glaser, brother of the groom, acted as best man. A reception followed for about seventy-five guests. The bride's mother wore a black crepe dress with white beaded bodice, and corsage of roses; and the groom's mother a black crepe afternoon dress, with corsage of roses. Mr. and Mrs. A. Glaser, and Abe Moscovitch, of R.C.A.F., of Toronto; Mr. and Mrs. Morris Mayberger and daughters, Anne and Sarah, and Mr. and Mrs. H. Mayberger, of Ottawa; Mr. and Mrs. N. Finger, Mr. and Mrs. M. Janssen, Mr. and Mrs. A. Koffer, of Des Moines, Iowa; Mr. and Mrs. S. Glaser, and Mrs. H. Jenkins, of Brooklyn, N.Y.; Miss Betty Grupp, of Toronto were present. The couple left later for a week's stay in Ottawa and will live at 5360 St. Urban Street.

APPROACHING MARRIAGES

The marriage of Miss Mina Weber, second daughter of Mr. and Mrs. E. H. Weber, 85 St. Joseph Boulevard West, to Bert Teitelbaum, eldest son of Mr. and Mrs. E. Teitelbaum, St. Urban Street, will take place on January 10th.

The marriage of Miss Jean Comman, sister daughter of Mr. and Mrs. Jack Comman, to Reuben Schwartz, son of Mr. and Mrs. J.

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Schwartz, takes place on Sunday, December 28th, at the home of the bride's grand-parents, Mr. and Mrs. David Comman, Northcliffe Avenue.

ENGAGEMENTS

Mr. and Mrs. B. Breitman, 4809 Hutchison Street, announce the engagement of their daughter, Claire, to Abe, son of Mrs. Elias, Jeanne Mance Street, and of the late G. Elias. Miss Breitman is a graduate of the School for Teachers, Macdonald College.

Mr. and Mrs. A. Potekhin, 5581 Waverley Street, announce the engagement of their only daughter, Ruth, to Edward Ordel, son of Mr. and Mrs. K. Ordel.

Mr. and Mrs. L. Merovitch, Hutchison Street, announce the engagement of their daughter, Salima, to Henry, son of Mr. and Mrs. M. Spas, Esplanade Avenue.

The engagement of Miss Jeanne Blanshuy, daughter of the late Mr. and Mrs. I. Blanshuy, to Samuel Glaser, son of the late S. Glaser and of Mrs. Glaser, Park Avenue, is announced. Miss Blanshuy is a member of the Hadassah secretarial staff.

Mr. and Mrs. N. Segal, 5083 Esplanade Avenue, announce the engagement of their daughter, Doris, to William B. Sheffren, son of Mr. and Mrs. I. Sheffren, 4534 Hutchison Street.

Mr. and Mrs. D. Yodkovitch, Quebec Avenue, announce the engagement of their daughter, Anna Huda, to Sgt. Samuel Dworkin, R.C.O.C. (Overseas), son of Mr. and Mrs. L. Dworkin, of Ottawa.

Mr. and Mrs. L. Anker, Park Avenue, announce the engagement of their younger daughter, Bella, to Irving, only son of Mr. and Mrs. S. J. Kietzky, Edward Charles Street.

Mr. and Mrs. Aaron Cohen, Dunmore Avenue, announce the engagement of their daughter, Ann, to Gerald Blum, son of Mr. and Mrs. Aaron Blum, Maple Road Avenue.

Mr. and Mrs. P. M. Levine, of Fredericton, N.B., announce the engagement of their daughter, Sylvia Mildred, to Dr. Samuel Silver, son of Mr. and Mrs. Benjamin Silver, Laval Avenue.

Mr. and Mrs. N. Plotkin, Colossal Avenue, announce the engagement of their daughter, Frances, to Samuel Mandelkyn, son of Mr. and Mrs. N. Mandelkyn, Villeneuve Street West.

DEATHS

Isaac Perlman, well-known Montreal business man, died at his home, 228 Quebec Avenue, on Wednesday, December 17th. He was seventy-three years old. Born in Russia, Mr. Perlman came to Canada in 1910. He was in business up to ten years ago when, because of failing health, he retired. Mr. Perlman was a founder and former president of Beth Isaac Synagogue; a member of the Talmud Torah, OM People's Home, and Hebrew Free Loan. He is survived by his wife, formerly Doris Steinhilber; six sons: Joseph, Max, Moshe, Marcus, and Orlan, all of Montreal; and Julius, of Brandon, Manitoba; three daughters, Mrs. H. Tannenbaum and Mrs. H. Silverstone, of Montreal; and Mrs. B. Herman, of Arnprior, Ontario; and a brother, N. Perlman, of New York. Funeral services were held at his home. Interment at Beth Rachel Cemetery.

Abraham Cohen, aged 55, died at his home, 721 Quebec Avenue, December 18th. He is survived by his wife, Tillie, and children, Mrs. H. Margulies (Mrs. J. Bloom), Mrs. J. Bloom (Mrs. J. Bloom), and a brother, I. Cohen. Funeral took place from home to the North End Branch, Nathan Hart Synagogue Cemetery at Cartierville.

Gertrude (Beck) Hisky Jacobs died suddenly on Sunday, December 16th, at her home, 5510 Sherbrooke Street West. She was the mother of Hannah and Wynna. Funeral services were held at her home. Burial was made in the family plot at Ottawa, Ontario.

Card Of Thanks

We wish to thank all our friends and relatives for their kind expressions of sympathy and condolence during our recent bereavement. Mrs. Herman Heltman and family.

CLASS IN COOKERY

SWEET AND SOUR SALMON TROUT

three pounds salmon trout about one-half cup sugar
two lemons one-quarter teaspoon paprika
three large onions
Wash and salt fish for one hour. Cut up onions into small pieces, add paprika and a very little salt, and cook for fifteen minutes. Then add the juice of lemons and sugar and cook for another ten minutes. Add sliced fish and let simmer for two hours.

Mrs. Oscar Albert,
40 Carling Avenue, Toronto.

FROZEN YEAST CAKE DOUGH

four cups flour three eggs
two yeast cakes one-half cup sour cream
one cup sugar one-half pound butter
Mix all dry ingredients together. Dissolve yeast cakes in one-half cup warm milk, then add eggs, creamed butter with sugar, and mix all well together. Let rise for fifteen minutes. Place in refrigerator to freeze.
May be used to make coffee buns with cinnamon and raisins.

Mrs. Adolph Weiss,
5184 Grosvenor Place, Montreal.

PORTRAITS OF THE WEIZMANNS FROM MOTELE, LITHUANIA, TO THE WORLD

(Continued from Page Four)
them there. They will victimise them everywhere. There is only one way for the Jew-Palestine. And there is only one country that can help them into Palestine—England!

The latter part of the epistle is amazing in its prophecy, because Chaim had never moved beyond the mud of Motele, and had probably known England only from an atlas.

Chaim is the fifth of the fifteen children born to Reb Ezer and Rachel Leah Weizmann. The parents, both from the Pinsk region, married in their teens. As was the custom three quarters of a century ago in Eastern Europe, the young husband continued to "share" the Torah, the young wife and her parents were to see that as was not uncommon with very materialistic concerns. But when the children came, two and three and five, Ezer Weizmann had to leave the spiritual plane of the holy books and turn to the mundane. He joined the army of neigh-

boring Jews who were engaged in the home industry, selling trees and floating the lumber down the rivers to Danzig.

For weeks and months on end, Ezer Weizmann, on whom the community had already bestowed the title of reverence "Reb," (Elder) accompanied the rafts abroad, sacrificing the conviviality of home and the joys of his books. But the seasonal earnings made it possible to send all the children to "cheder" in Motele, then on to the high schools in Pinsk, then on to the universities abroad.

With spare savings the mother beautified the home as her children from the big world beyond might find it a more fitting place. She bought a piano for the daughters, the first to rest on the God-forsaken soil of Motele. She stretched the table as the children might bring home their intelligent friends and schoolmates. She made all sorts of delicacies so that the young people would not go hungry to the night. She kept the samovar going so that tea was always available. She put some money into their depleted pockets as they made off to the universities, but she

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for the big cities. She finally decided to move to Pinsk as the children might be nearer their destinations.

As the older children grew up, the father's burdens lessened. Chaim, whose experiments in the famous laboratories at Charlottenberg won acclaim, sold his first invention at 21. That meant that a few brothers and sisters could continue their studies. Feivel, the eldest son, saw the father growing weaker and weaker under the impact of commerce, and took over the heavy tasks. Chaya, graduated from a teachers' seminary at Vilna, became a kindergarten teacher. Moshe, a chemist, was tutoring students in Hebrew.

Then came the World War, which found Chaim on the faculty of the University of Manchester; a few children in Germany; three in Palestine. The mother, with some of the younger ones, went from Pinsk to Moscow, where they lived during the years of famine. Then on to Poland after the War. After six years of fruitless attempts to communicate with the mother, Chaim, already a professor and the acknowledged younger leader of Zionism, summoned his mother to Palestine and her final home.

In the last score of years, Mother Weizmann lived peacefully on Hader Hacarmel, surrounded by her children there, corresponding with those abroad, waiting for the arrival of her famous son. She knew long ago that this son of hers was destined for the world, that she could not have more than a fleeting hour with him from time to time. But she knew that he had grown from strength to strength, and from glory to glory. She may not have understood the content of his last completed pockets as they made off to Parliament, but she

felt intuitively that her Chaim would do her honor and would serve his people well. And she always relished the moment when Lord Balfour turned to her, on his visit to Palestine, and said: "Blessed is the mother of such a son."

Then the others: Anna, a physicist at Rehovoth; Moshe, at the Hebrew University; Yechiel, her baby, near her in Haifa; Feima, still practicing dentistry in Jerusalem; and Gita, still making musicians out of the children in Haifa. And there were their children and their grandchildren. And she saw the Weizmann name go far and wide, and the Weizmann strength go even further.

She saw it was good. And she closed her eyes peacefully to a life filled with love and work.

I said once to Mother Weizmann: "You are an honor to your children."

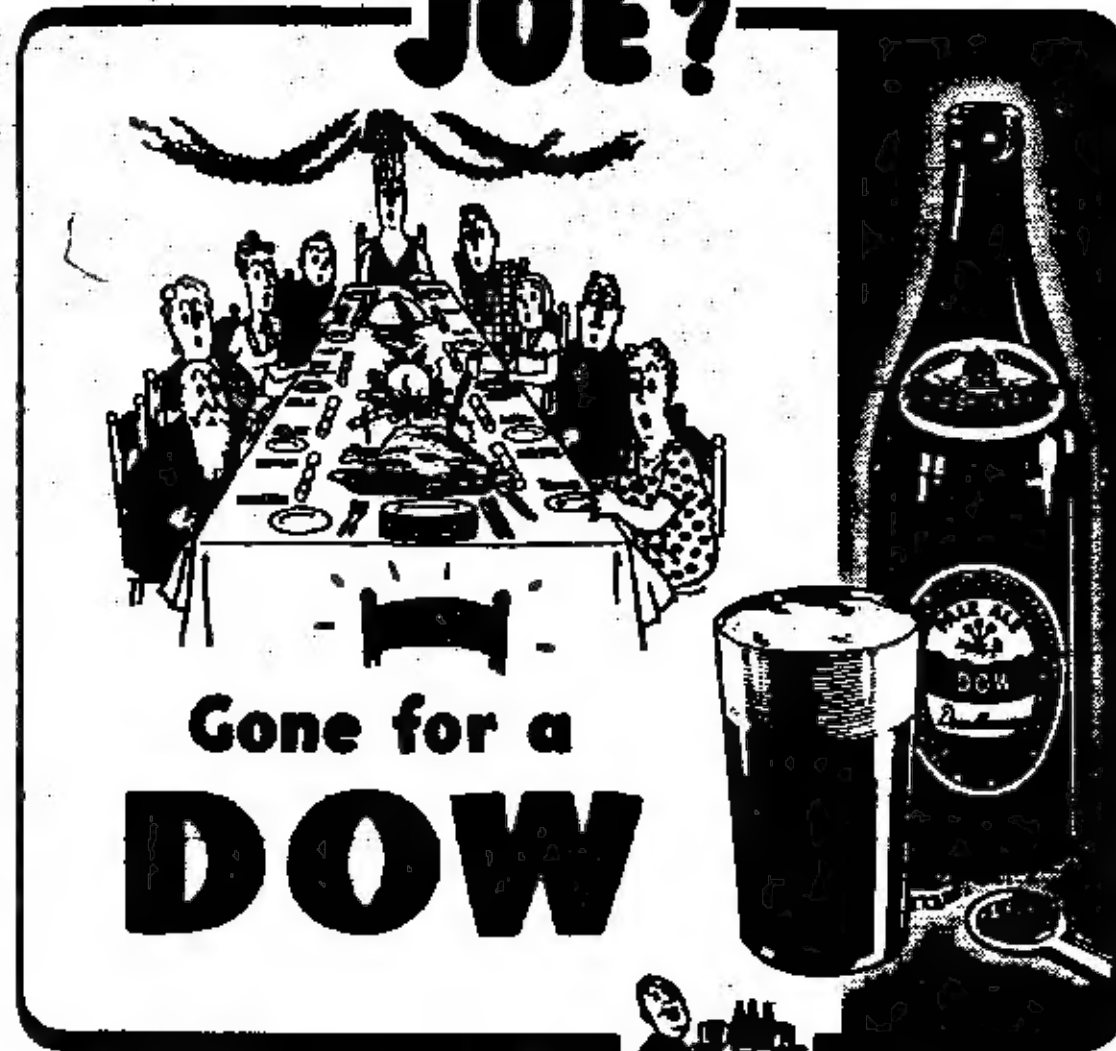
Whereupon the gracious old lady answered: "My children bring honor to me."

This article is from the National Jewish Monthly.

Its offices hit in a recent air raid, the Jewish Times, London, England, Yiddish weekly, has suspended publication temporarily.

TYPEWRITERS

WHERE'S JOE?



Gone for a
DOW

The turkey's ready for the table,
The family's not to go,
But first a smooth, refreshing DOW,
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MEETINGS

Plans for this column to accept
of with the understanding that it
is not to appear in daily news-
papers before Friday of the same
week. Plans that do appear in
daily papers before the Review
go to press will be omitted.

• Jewish Old Folks' Home: Annual
dinner of the Senior Ex-
ecutive and Young Ladies Aux-
iliary also honored Israel Epstein's
83rd birthday, the staff presenting
him with a birthday cake. Mrs. A.
Finkelshteyn, president of the Aus-
iliary, welcomed the guests. Mrs.
M. Finkelshteyn, secretary of the
auxiliary, presented Mrs. C. D. Ho-
pkins and Mrs. E. Dyer who brought
in 400 each towards this cause,
and to Mrs. R. Rochka who raised
\$25. Mrs. A. Dachs, president of
Club Men Zehn, spoke. Dr. and
Mrs. B. H. Conway read greetings.
The first Chanukah candle was lit
by Cantor J. Lev. The hostmaster
was David Green. Mr. and Mrs. I.
Epstein's children: Mr. and Mrs. J.
Epstein, Mr. and Mrs. B. Ep-
stein, and Mr. and Mrs. B. Ep-
stein, were at the head table. J.
Epstein gave \$25 in honor of
his father-in-law's birthday.
Candles were lit. Program: Cantor
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Social Notes — Toronto

I. D. Blumenthal, of Charlotte,
North Carolina, was the guest of
Mr. and Mrs. Harry Harbour, 383
Walter Road, for a few days.

Dr. A. Jack Solway, who is in-
terning at the Cincinnati Hospital,
in Cincinnati, Ohio, spent a few
days with his parents, Dr. and Mrs.
L. J. Solway, Madison Avenue.

Mrs. S. A. Lyons, of Hamilton,
spent a few days with her brother-
in-law and sister, Mr. and Mrs.
Mort Levy, Bathurst Street.

Mrs. Henry Nathanson, Cum-
mer Avenue, and Mrs. Ira Lorie,
Raglan Avenue, are spending a
few months in Florida.

Herbert Goldstein, of Montreal,
spent a few days in the city.

Mr. and Mrs. Barney Harris,
Walter Road, left to spend the
winter in California.

Mr. and Mrs. Louis Rotenberg,
Dunwood, Rodin Avenue, were in
Montreal for the wedding of their
son, Dr. Avraham Rotenberg, to
Miss Jeannette Skolnick, which
took place on December 21st.

Dr. Nathan M. Levine, of East
St. Louis, Illinois, spent a week
with his parents, Mr. and Mrs.
David Levine, Bramore Gardens.

Mrs. D. Rittersman, of New
York, is the guest of Mr. and Mrs.
Harold Levi, Lonsdale Road.

David Faber, R.C.A.F., of Mont-
real, is visiting his parents, Mr.
and Mrs. H. H. Faber, Rosemary
Road, for a few days.

Mrs. Louis Blum, of Hamilton,
visited her mother, Mrs. Nettie
Davis, 1863 Bathurst Street.

Mr. and Mrs. David Vlac and
family, Elderwood Drive, are
spending two weeks in New York.

Mrs. T. Baum, of Windsor, Ont.,
is visiting her son-in-law and
daughter, Mr. and Mrs. Manning
Stone, Ridge Drive.

Mrs. David Davidson, Graham
Gardens, has returned from New
York, where she visited relatives.

Mrs. David Cohen, of Detroit,
Mich., spent a few days with Dr.
and Mrs. Joseph Gollum, 341
Walter Road.

Mrs. Oscar Cohen, Edward Boul-
vard, is visiting her husband,
Lieutenant Oscar Cohen, at Ottawa.

E. H. Superman, of Vancouver,
B.C., recently spent a week at the
Royal York Hotel.

Mr. and Mrs. A. Goldstein,
Highmore Road, have returned
from a trip to Montreal and
Ottawa.

Mrs. Lillian Aschik, Oakfield
Avenue, is spending three weeks
in New York.

Mrs. Mark Levy, Mount Royal
Avenue, is visiting her sister, Mrs.
Thomas Bernstein, in Baltimore,
Md.

Mr. and Mrs. Joseph Shindus
and family, formerly of Midland,
Ont., have taken up residence at
1530 Bathurst Street.

Morgan spoke on "Judaism". Mrs.
J. Lasky spoke of the theatre
project, of November 23rd, and
Mrs. J. Rosen, asked for blankets
for the Red Cross.

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Dunn, N. Kutzar, A. Nussimbaum,
S. Lester, S. Shapiro, S. King, L.
Salem. Mrs. M. Dunn read the
year's review. Two minutes silence
was observed in memory of a past
president, Mrs. Rose Jacobs. War
work convener, Mrs. S. King, re-
ported as work collected: 277
pairs socks, 171 sweaters, 40 pairs
mitts, 44 scarves, 13 pairs of
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Mr. and Mrs. M. Duckman, for-
merly of 1690 Bathurst Street,
have taken up residence at 485 St.
Clement's Avenue.

Mr. and Mrs. Irving Levenson
and daughter, Roberta Sharon, of
Whitney, Man., are spending a
week with the former's sister, Mrs.
A. Pratt, Euclid Avenue.

Mrs. Sydney Freedman, of Det-
roit, formerly Miss Laura Mark-
ovitz, of Toronto, is spending two
weeks with her parents, Mr. and
Mrs. J. Markovitz, Beatrice Street.

Mrs. Devora Agard and Leonard
Agard, of Detroit, Mich., are spend-
ing the holiday season with their
grandparents, Mr. and Mrs. Reuben
Levy, Christie Avenue.

Mrs. Anna and Sylvia Rosen,
55 Gloucester Grove, are spending
a few days at the Mount Royal
Hotel, Montreal.

Mrs. J. Zinlen, of Ottawa, is vi-
siting her brother and sister-in-law,
Mr. and Mrs. Ben Yaffe, Glenrose
Avenue.

Mrs. Jack Markus and son, Ed-
ward, Northcliffe Boulevard, and
Miss Sybil Jackson, Robina Avenue,
are spending the holidays in
Rochester, N.Y.

Mrs. Harry Freeman, of Los An-
geles, Cal., is spending a month
with her brother-in-law and sister,
Mr. and Mrs. Carl Gersbach, Bur-
sex Avenue. Before returning
home she will visit in Detroit,
Mich., and St. Louis, Mo.

Mr. and Mrs. A. Rappoport and
daughter, Helen, Northcliffe Boul-
evard, are spending a month in
Atlanta, Georgia, visiting relatives.

Mrs. Fanny Borsok, Lippincott
Street, spent several days in New
York.

Mrs. M. Wilder and children,
Gloria and Seymour, Crawford
Street, are spending two weeks in
Montreal

The Reconstructionist Viewpoint

OUR COUNTRY AT WAR

By Rabbi Milton Steinberg, Associate Editor, The Reconstructionist

To our beloved country, The Reconstructionist pledges its unswerving loyalty. That this is to be not only a long but a hard war as well was made clear both by the candid words of President Roosevelt and by the news of the initial defeats which we and our allies have suffered in the Pacific. But, however long and hard it may be, we shall be, together with all other Americans, steadfast in our prosecution of it. We shall not rest until the wrong done to others and to us has been rectified, and until our country has made it forever impossible for similar outrages to be visited either upon it or upon any other peace-loving people.

The Reconstructionist, though concerned to the cause of peace, endorses this war without reservation. For if war it must be, then never has any country's right been more clear. In the Far East our government has striven incessantly for a just peace. It was prepared to make any sacrifice to that end, except the sacrifice of justice to others. It has engaged in patient, protracted negotiations with the government of Japan, exhibiting a vast tolerance and forbearance. It has wanted peace and worked for it. Now it has been treacherously attacked. Neither in reality nor ideally has it any alternative except a vigorous self-defense.

And so far as our enemies across the Atlantic are concerned, declarations of war serve only to give formal status to a struggle which has long been in process. Hitler has been engaged in undeclared war with the United States ever since he came to power. He has sent paid agents to these shores, he has subsidized subversive activities in the land in the effort to destroy our freedom, our power of action and our system of government. He has made it clear that we were "enemies" on the list in his program of world conquest. At the very moment when we took cognizance of our peril and adopted our first measures of self-defense through aid to the democracies, hostilities were on in all except name. On both fronts, the Eastern and the European, which are inseparable aspects of one attack against us, we have taken the only possible course. The most sensitive conscience need feel not the slightest scruple over the justice of our cause.

A great lesson has now been taught us — that lesson to which the President referred when, in his first war address to the nation he said:

"There is no such thing as security for any nation — or any individual — in a world ruled by the principles of gangsterism." We have learned at last the empty futility of isolationism. We know now that mankind is all one, that peace is indivisible, that no one is safe so long as anyone is threatened by force.

And from that lesson, so tragically administered to us, has come a great ideal — that, this time, when the struggle is over and we have won the war, we shall win the peace as well. We must understand that America "can never again isolate itself from the rest of humanity." Out of the blood, sweat and tears of this conflict must emerge a new system of international relations, one in which no political state shall be able to claim for itself unlimited sovereignty, one in which every national government shall be subordinated to some international authority representative of all mankind, one in which every people, no matter how small and weak, shall be protected by the concerted efforts of all peoples against oppression and brutality.

We are fighting then, as President Roosevelt made clear, not only against an immediate evil but for an ultimate good — the achievement of that era of universal freedom, justice and peace which the prophets of Israel first envisaged and proclaimed to mankind. All of us have grown accustomed of cruelties and "holy wars." But this is a holy war, or rather,

it can be made such, if we keep its ideal purpose clearly in view throughout the conflict and after it. If, out of the smoke and flame of battle, the first foundations of God's kingdom on earth shall arise, our cause will truly prove to have been sacred. This struggle has been forced on us. Its justice is clear. Its holiness depends on us.

Zionists In Vienna

By Alfred Werner

A cloudy day in June, 1937. Steps beat monotonously along gravel, and, slow steps. Viennese Zionists were honouring the memory of their dead leader by visiting his grave. They had been doing so for more than thirty years on every anniversary of their great countryman's death. But although the rank and file of the Austrian Zionist movement had grown considerably in the last few years, and the number of those paying honour to the memory of Herzl had increased, the whole atmosphere seemed to us fraught with danger. We were sure that Austria's independence would soon be swept away by that same mortal storm which had destroyed the flourishing Jewish communities of neighbouring Germany.

The Doebling cemetery is situated on a hill from which there is an unforgettable view of the city, the Blue Danube, and, far off at the horizon, the Austro-Hungarian border. Since 1934 when the Clerical, semi-Fascist Government of Dr. Dollfuss dissolved the progressive government of Vienna, our pilgrimage to Herzl's last resting place had been subjected to restrictions. Marching and singing Zionist songs — the way to the cemetery was forbidden, but the "illegal" Nazis take offense; nor were the sport clubs, the student organizations or the youth groups allowed to wear their uniforms or even to display their blue and white flags.

These restrictions, of course, were only symptoms, but the intelligent observer could see what the Austrian Government was aiming at: the slow, bloodless extermination of Austrian Jewry or, at least, their elimination from Austrian life. Owing to the cold boycott unofficially carried on by the government, the wealth and cultural standards of the Viennese community were rapidly declining. By 1937 more than 80,000 of the 170,000 Viennese Jews were registered in the Welfare Department of the Landeshauptstadt (the organized Jewish community) as applicants for relief. Even worse than this financial decline of one of the oldest Central European Jewries, was the threat of a Nazi invasion hanging over our heads since 1933 and grown imminent since the summer of 1938, when Dr. Schuschnigg, yielding the German demands, allowed the unrestricted influx of Nazi literature and propaganda into helpless, little Austria.

Yet even as late as 1937 large sections of Viennese Jewry were still fighting Zionism. Many, it was true, had learned a lesson from the spread of fascism and were beginning to appreciate Zionist achievements in Palestine. An ardent Zionist, the old scholar, Dr. David Frenkelberg, had been appointed Chief Rabbi of Vienna; at the election of the Vienna Jewish Kultusgemeinde in 1936, the Zionist candidates won twenty-three of the thirty-six seats although the assimilationist minority had slandered and calumniated the Zionists, charging them with everything from lack of Austrian patriotism to anti-Semitism! All of which gave malicious pleasure to the Austrian Nazis, who certainly enjoyed this painful spectacle of Jewish internal dissension.

on our clarity of vision and firmness of moral purpose.

Many sacrifices will be required of us. Each of these and the totality of them are, to quote our truly great President once again, "not sacrifice but privilege." It is indeed a privilege to endure hardship for our country, its existence and its freedom. It is a duty to defend ourselves against the onslaughts of an arrogant and vicious enemy. And it is a privilege to be permitted to share, no matter at what cost, in the winning of that international society in which at last, every people and every individual shall be able to live out life, free and unafraid.

live in Dr. Jacob Ehrlich, an ardent Zionist who had distinguished himself during the last war. When Dollfuss abolished democracy and modelled the new Austrian constitution on the Italian, he appointed a Jew as representative of Vienna's Jewry merely to make Austria appear more democratic than it was in fact. But if he thought Dr. Ehrlich would be a mere yes-man, he was mistaken.

With great courage Dr. Ehrlich, who was a brilliant orator, publicly attacked anti-Jewish decrees passed by the body of which he was a member. One such decree ousted Jewish physicians from all public hospitals. But when Schuschnigg prepared for his ill-fated plebiscite in March, 1938, he received all possible support against the Nazis from Dr. Ehrlich and the Viennese Jewish community. Dr. Ehrlich was therefore one of the first victims of Nazism to be dragged to a concentration camp. Here the sick man died after a short struggle. The organization of Austrian Zionists in America is now named after him.

In Vienna lived, too, one of the noblest of Jewish poets Richard Beer-Hofmann, author of "Jacob's Dream" and "The Young David." An upright Jew, a man of independence, he never descended to journalism or cheap propaganda. His musical voice and moving thoughts inspired two generations of Zionists. Beer-Hofmann looked forward rather than backward, hoping for and trusting in the growth of Eretz Israel, which he had visited in the thirties.

In 1898 when Jewish journalists ridiculed the author of "The Jewish State," Beer-Hofmann on receiving a copy of the history-making book, wrote to Herzl: "More than anything to be found in your book, I liked the personality of its author. At last here is a man who does not bear his Jewish origin as a burden or, resignedly, as a misfortune, but is proud to be the legitimate heir of an old, old civilization." In Herzl's diary we find the following entry dated April 4, 1896: "Dr. Beer-Hofmann has the idea of a great medical faculty to which the whole of Asia would turn and which would aid in the civilization of the Near East." Thirty years later the Hebrew University was opened on Mount Scopus, and in 1939 the Rothschild - Hadassah University Hospital and Medical Centre which are actually the realization of Beer-Hofmann's vision!

There was much Jewish activity in Austria in the few months preceding the catastrophe. The local branches of the Zionist Organization and the particularly active women's group of W.I.Z.O. organized meetings and engaged in cultural work. Leopold Janner, the renowned Berlin theatre director (now in California), started a group of amateur actors consisting of Zionist boys and girls; their performance of Malka Lecker's "Palestine Chronicle" was a real success. There were extension classes which spread the study of Judaism among the masses. And in the provinces there were many "hachsharah" centres where Jewish youth prepared for the hardships and joys of Palestinian agricultural life.

The Zionist Organization was less affected by the upheaval of 1938 than the other groups. While the Nazi riff-raff wrought havoc in the streets of Vienna and dozens of prominent Jews committed suicide or were arrested, the Palestine Office was allowed to function. Thousands of people thronged the building for certification "Macabre" and other youth groups sent so many of their members as they could, "illegally" to Palestine, at great risk and with terrible hardship. Others, who had been waiting for years to go to "Almeland," had to give up their plans and be glad if they got a visa to any other country of the world, perhaps five thousand miles or more distant than Jerusalem.

Yet, mattered all over the world, we Austrian Zionists have not forgotten the teachings of our great leader. The Nazis may wipe out Viennese Jewry, destroy Herzl's tomb and burn our libraries. But they cannot destroy the undeterred

Leeds Synagogues' Sanctions Punish Offenders Against War Regulations

For the first time in the hundred-year history of the Leeds Jewish community sanctions were adopted by synagogues against the members guilty of a chillul hashem.

The following resolution was passed unanimously by the Council of the United Hebrew Congregation:

"The United Hebrew Congregation, Leeds, will not accord any mikvah to any person who has been convicted of an offence under the War regulations." Steps have already been taken to exclude of-

fenders from all synagogue honours.

The Rev. Isaac Cohen, in a letter to the Council congratulating them on their spiritual resolve, said that men and women who by their selfish longing for personal gain jeopardised the future of the entire Jewish people were worthy of no sympathy from fellow Jews; rather did they merit scorn and contempt.

The policy of such sanction, continued Mr. Cohen, could have a yet more far-reaching effect in promoting the sanctity of the synagogue worship and administration. Jewish youth in their desire for truth and justice had for a long time rightly condemned the policy sometimes found in the synagogues that "the man that has it." They had looked to the synagogue for the outward expression of the ideals of Judaism. It was because the synagogues had sometimes failed them in this respect that so many were now so apathetic and cynical at the mention of a recall to the synagogue.

The determination to remove the tainted from office or honour must be followed through without favour or distinction. As long as the finger of scorn could be raised against any officer or official in the synagogue, the House of God would be known to the youth, according to Isaiah's nomenclature, as "a den of hypocrites." It was in the hands of the Council to give the lead to Anglo-Jewry in purifying the administration of the synagogue. Such a policy might yet inaugurate a return to the synagogue.



Joseph M. Gould, candidate for alderman in Ward 4, Toronto, attended McCaul and Orde Schools; Jarvis Collegiate, where he was a gold medalist; University of Toronto where he was a member of Menorah Inter-Provincial Debating Team; and Osgoode Hall Law School. Mr. Gould, who has worked before the City Council on behalf of the citizens in their fight to obtain a fair price for their services, is a member of the Sons of Jacob Society and Ward 4 Liberal Association.

ed spirit of Zion which we survivors of the catastrophe have salvaged from the city where Herzl laboured and dreamed and died. This article is from the Zionist Record.

NOTICE

In order to insure delivery during the mid-year season when the mails are over-loaded, this paper will go to press a day early for several weeks. Therefore, material for publication in the Review must be in the Montreal and Toronto offices not later than MONDAY, at 5 p.m. for publication in the issue of January 2nd.



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I solemnly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvétius

DECEMBER 26th, 1941 VOL. XXIV, No. 12

Commentaries

By Dr. Harry J. Stern, Rabbi

Welcome Season Of Goodwill

The theological association of the Christmastide may not directly be of concern to Jews and non-Christians, but the spirit of goodwill and peace which this season proclaims does have its appeal for all mankind.

I, as a Jew, rejoice that the inspiration for the Christmastide has been found in the birth and life of a Jewish teacher, a humble Rabbi, Jesus of Nazareth. No wonder the Nazis ultimately turned against Christianity and the church, for the very foundation and inspiration of the Christian religion is Judaism. Jesus was not a Christian but a Jew of Jews: his faith was Judaism: his church, the synagogue.

On Christmas Day I shall indeed rejoice that my people gave to the world a great Christmas gift—Christianity. I shall pray fervently on that day that those who bear the name of Christian may come to appreciate Israel for this great gift: that they realize what splendid comrades in arms Jews historically are and should genuinely be now in the war against the new paganism which has swept three quarters of the globe.

From Prime Minister Right Hon. Winston S. Churchill

"... I send a message of good cheer to Jewish people in this and other lands. None has suffered more cruelly than the Jew the unspeakable evils wrought on the bodies and spirits of men by Hitler and his vile regime. The Jew bore the brunt of the Nazis' first onslaught upon the citadels of freedom and human dignity. He has borne and continued to bear a burden that might have seemed to be beyond endurance. He has not allowed it to break his spirit; he has never lost the will to resist. Assuredly in the day of victory the Jew's sufferings and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world. Once again it will be shown that, though the mills of God grind slowly, yet they grind exceedingly small."

ALL BERLIN JEWS UNDER 20 TO BE DEPORTED TO POLAND

(Continued from Page One)

the action of a Jewish woman, who is alleged to have escaped from the ghetto and stayed with a Polish family with whom she was on friendly terms. This is in line with repeated Nazi attempts to blame the Jews for the rapid spread of typhus in Poland.

After alleging that the new Lwow ghetto was created "for hygienic reasons," the Nazis now say that its main object is to isolate "Jewish speculators."

In spite of their allegations that the Jews "spread typhus," the Nazis are still busy confiscating Jewish property. In the Tarnow district, in Galicia, they have begun a systematic search in Jewish houses, for warm overcoats, boots, underwear, and quilts, for dispatch to the soldiers fighting on the Russian front. In Lwow, Jews sent to the ghetto were ordered to leave their homes intact. In the Mieduchow district, whence all Jews are being expelled, the local authorities have received instructions to register Jewish belongings, which will be placed at the disposal of Nazi officers brought from Germany.

At least 600 young Dutch Jews, says the Voice of the Netherlands, published in London, have been arrested in various parts of Holland and sent to the concentration camp at Mauthausen, Upper Austria. Three hundred and fifty of them were interned there during the February troubles in Amsterdam, about 100 arrived in May, and another 250 in June. At the end of July 130 of them—about one in five—had already died; and at the beginning of October news was received that the number of deaths had increased to about 400. In the last three weeks of September, it continues, the death-rate was about 50 a week.

No information was given as to the cause or circumstances of the deaths, and neither the ashes nor the personal belongings of the deceased have been returned to their relatives. All indications point to the conclusion that the high death-rate was caused by extremely hard labour, cruel treatment, bad nutrition, and bad hygienic conditions. Food parcels could not be sent to prisoners of this class, so people in the Netherlands could do nothing to improve their diet.

In Netherlands circles it is suspected that the large number of deaths among the internees is due to the fact they were forced to do the work.

All the internees were in the prime of life, their ages varying from 18 to 35.

(Continued from Page One)

Iraqis would help Hitler. Anybody who knew the Near East knew they would not do so. The attitude of the Egyptians and Arabs and Iraqis towards Britain would not be affected in the least by the creation of a Jewish Army.

Who were the appeasers who had resisted the formation of a Jewish Army? asked Colonel Wedgwood. The head and centre was in Cairo and in the British Embassy in Cairo. There, there had been not only King Farouk and the Arabs, but he thought also the Italians. It seemed we were to lose the enthusiastic co-operation of Jews throughout the world, whom we should need in battle. Our good name would also be lost. If we had to retire through Palestine to the Canal, we would leave half a million unarmed Jews—unarmed not by their will but by ours—to be massacred by Hitler's murderers. We should blot indelibly the whole of British history.

If we would not allow Jews to fight for us, we rejected an offer which we were, of course, perfectly entitled to reject. But were we entitled either in honor or justice to prevent people getting arms to defend themselves?

PALESTINE PAPERS DISCUSS ARAB UNITY

(Continued from Page One)

The Palestine Post goes on to say that ideas very similar to these were recently expressed in the authoritative columns of "Mokattam."

"In this, as in other spheres, responsibility is clearly giving rise to realism. That is all to the good. We do not know what shape will be assumed by the new international order that will follow this war, but there is growing support for the idea that it should be based in some measure on a system of regional blocs and divisions, more particularly in the vital sphere of economic development and reconstruction. There can be little doubt that the countries of the Middle East, and not merely its Arab components, would gain by a comprehensive understanding regarding the utilization of their large undeveloped resources of land, manpower and raw materials for the common benefit. These problems call for large-scale investigation and comprehensive planning which it is by no means too early to start."

every friday

"Sometimes when people condemn me,
I tell them without rancor
That for what I cost me to be free,
I might have had an anchor."

Dr. Cecil Roth, of Oxford, England, who is always referred to as the distinguished Jewish historian, and rightly so, should be noted too for the fact that every now and then he speaks "a word in season" that his people ought to hear and take to heart. Lately he has written to the London Jewish Chronicle to say what he thinks about the menace of conversionism which seems to have had time to arise despite the pressures of war-time, or perhaps because of them.

Dr. Roth has documentary evidence of the conversion in Oxford of eleven Jews and Jewesses in a period of a little more than a year; of the public baptism of an entire family at the Cathedral on Good Friday; and of the conducting of systematic missionary work at a refugee hostel. He has been informed of more than one instance of persons being given Christian instruction as a prelude to apostasy, and of a recent case of the baptism of a group of German Jewish girls, and other instances which are a minority of what is going on.

Of Neville Laski's statement in the Chronicle that the accounts of conversion are exaggerated and that the situation does not call for alarm, Dr. Roth says, on the contrary, that it is one which demands action, not contradiction. Last July a meeting was summoned to consider the matter but it was postponed and has never taken place. Cultural activities were proposed to counter-balance those under church auspices, and it was suggested that lecturers be brought from London for the purpose, but nothing has been done in this direction.

Recent apostates are permitted without protest to frequent the Jewish Communal Centre, conducted under synagogal auspices, where they even boast of their recent attendance at church. Although the Centre is supposed to be open to all creeds, Dr. Roth puts traitors to Judaism in a separate category which he and many others resent. However, as so often and so strangely happens in Jewish communal life, those who resent what is unwholesome are considered trouble-seekers and their criticism is neglected with the result, in effect, that it is not the wrong-doers who are being arraigned, but those who complain against them and the possibilities of the conditions they create!

Dr. Roth says that some of these apostates are refugees from Germany whose carrying to its logical conclusion the process of conversionism interrupted at home. It may have taken some courage to say that, not because it is not a well-known fact everywhere that German Jews were more German than Jews, but because it is a touchy subject of many troublesome facets, and a considerable share of social dynamite. However, it is of even more importance that not all of the recent apostates in England are German refugees and that the conversion of others cannot be ascribed mainly to the Jewish subversive activities of these refugees, or to anything else except a plain pervading ignorance of what constitutes Judaism.

The conversionism in England is not exclusive to Oxford, as Dr. Roth deduces from correspondence from other parts. The situation menaces England as a whole, and even with the disastrous German example so close before the eyes of English Jewry, there is an inertness about it which arouses in the historian a sense of shame. He believes that the Jewish community must pull itself together to view with apprehension and not complacency the further growth of a de-Judaized "non-Aryan" element in its midst. The growing apathy is a precursor of apostasy in the next generation and must be averted.

To do that more is needed than the perfunctory recital of the prescribed religious liturgy supplemented by aimless sermons, Dr. Roth believes. It is necessary to bring back life to the synagogues by the systematic exposition of the fundamental principles of Judaism, the moral discipline of its ceremonial laws, its application to the social and economic problems of the hour, the vitality of the prophetic message, and the eternal validity of the Jewish way of life.

Dr. Roth is the man who wrote "A Bird's-Eye View Of Jewish History", among other books. The title speaks for itself for the book is a mere outline compared with Jewish histories which contain volumes. However, it serves a good purpose and is a necessity, aside from its intrinsic value as a compact work done supremely well. In providing the book Dr. Roth was making a modern compromise for the needs of the day. He was saying that it is better for a Jew to know an outline of history than none at all. He knows that this is not an age of a Jewish laity Jewishly educated, and it is better to provide something for it than to berate it and provide nothing.

When such a scholar and gentleman as Dr. Roth suggested in the summer that advantage should be taken of every synagogue service during the high holy days to give a systematic course of addresses on the fundamental principles of Judaism, his idea was treated with levity. This speaks poorly for the judgment and manners of communal leaders, to say nothing of the effrontery it requires to laugh aside the conclusion of a man who is able to take a long, clear view of Jewish history. As this column has said on occasion before: in an age of gross materialism and vulgarity, with its over-emphasis on gain and accumulation of goods, and its constant restlessness and hurly-burly full of shoddy trivialities, any expectation that indifference to the real values of life should be opposed by a calm, thoughtful study of religion is visionary and doomed to non-fulfillment.

However, in a time of morale vitamins and capsular remedies for the fringes of ignorance, it is pretentious to sneer at short cuts to the sources of knowledge. It is up to Jewish preachers and teachers to meet the fact that, as Dr. Roth's suggestion indicates, most Jews do not go to synagogue except at the high holy day season and it is a good chance to catch them and tell them something of what Judaism means in the way of ethical conduct and social welfare. That many Jewish women spend aimless lives at cards and games and other endless, nonsensical pursuits instead of learning anything basic

Remembering A Jewish Patriot

Haym Solomon was a Jewish American patriot—with no hyphen—and he has been perhaps more completely forgotten than any other man who rendered comparable service in the dark days of the American Revolution, says the Christian Century.

A monument containing the figures of George Washington, Robert Morris and Haym Solomon was unveiled in Chicago December 15. Since there are many monuments to Washington, and since the services of Robert Morris have been quite generally recognized, this may be considered as primarily a monument in honor of Haym Solomon.

As a colleague of Robert Morris in managing the financial side of the Revolution, Solomon handled a great deal of money for the government. When the government's money ran out, he drew upon his own resources to meet the exigent demands of his adopted country's cause. (He was a Portuguese Jew born in Poland.) When Alexander Hamilton began to put the new republic on a firm financial footing and to restore its shattered credit, outstanding paper money was redeemed at one hundred cents to the dollar, to the wonder of the world and the surprised delight of those who held it. But its debt to Haym Solomon was never paid.

He died in poverty, with the government owing him something over half a million dollars. Subsequent efforts of his heirs to secure reimbursement by congressional action came to nothing, though the merit of the claim was generally recognized by those who examined it. But for a long time now both it and he have been as generally forgotten.

This belated honor is a fitting symbol of the cooperation of many races and many types of service that made this nation possible. Lorado Taft, the sculptor, gave hearty support to the project and designed the monument. When his lamented death prevented his execution of it, the work was entrusted to the capable hands of his friend and long-time associate, Leonard Crunelle. This monument is a symbol of America at its best.

to raise the quality of Jewry, is a reproach to a community and a fact which should be met, especially when it is considered that these same shallow creatures are too often wives and mothers.

Some educational plan, no matter how superficial or sketchy, should be worked out to reach the people wherever groups meet, so that they can have some sort of an enlightened attitude toward what Judaism stands for and why it is worth perpetuating. Let all those who would be instantly resentful of outside conversionism among their people be just as alert against the general ignorance and the indifference it breeds. Otherwise, unless Jewry views Judaism seriously and with sufficient loyal respect, it will not take long for the outside world to sense a sham performance and to refuse to respect the group that puts it on.

RABBIS NEEDED AS ARMY CHAPLAINS

(Continued from Page One)

the Board's Committee on Chaplains and Religious Activities.

"We know," the statement declared, "that in this national emergency the rabbinate will be proud to perform its duty to God and country, as rabbis have always done in previous wars in which our country was engaged. The Jewish Welfare Board and the national rabbinical bodies of the country will act in concert to expedite the necessary arrangements for such applications (for chaplaincy commissions) to be submitted to the War and Navy Departments."

"Our Commander-in-Chief, the President of the United States, has declared that the United States does not consider it a sacrifice to do all one can to give one's best to our nation when the nation is fighting for its existence and its future life... rather it is a privilege. It is in this spirit that congregations and rabbis will set in the present emergency."

Submitting to the call were the leaders of the Orthodox, Conservative and Reform rabbinates, congregations, theological institutions and alumni associations, as well as the Jewish Welfare Board. They are: Rabbi James G. Heller, president of the Central Conference of American Rabbis; Rabbi Leon S. Lang, president, Rabbinical Assembly of America; Rabbi Joseph S. Lookstein, president, Rabbinical Council of America; Dr. Julian Morgenstern, president, Hebrew Union College, Cincinnati; Rabbi Stephen S. Wise, president, Jewish Institute of Religion, N.Y.; Dr. Louis Finkelstein, president, Jewish Theological Seminary, N.Y.; Rabbi Saul Silver, president, Jewish Theological College, Chicago; Dr. Samuel Belkin, dean, Isaac Elchanan Theological Seminary, N.Y.; Rabbi Nathan Stern, president, Alumni Association of the Hebrew Union College; Rabbi Aaron Ophar, president, Alumni Association of the Jewish Institute of Religion; Robert P. Goldman, president, Union of American Hebrew Congregations; Louis J. Meier, president, United Synagogue of America; William Weiss, president, Union of Orthodox Jewish Congregations; Frank L. Weil, president, National Jewish Welfare Board; John M. Schiff, chairman of its Army and Navy Committee and Rev. Dr. David de Sola Pool, chairman of its Committee on Religious Activities.

FILM WILL FIGHT PREJUDICE

(Continued from Page One)

popular the cause may be in any given instance. We must preserve civil liberties for all or else all our sacrifices in winning this war may be in vain."

"Before this war is much older," Mr. Willkie declared, "the standard of living of every American will be lowered. There will be more work and all will have to work harder. This nation and its people must grow strong and tough and make many sacrifices before victory is won."

Mr. Willkie, who was introduced by J. Robert Rubin, vice president of the Metro-Goldwyn-Mayer organization, as "one of the greatest Americans of this century," recalled that only a few months ago he was defending the motion picture industry at a Congressional hearing against bitter onslaughts from isolationists because it had dared to turn out pictures depicting the horrors of the Nazi regime in Europe. There was no doubt, he said, that the picture industry and other branches of the entertainment field would do their duty fully and magnificently during the war.

"We are engaged in a struggle in which the freedoms on which our democracy is founded will disappear if we fail, and even if we win and merely preserve our territory," Mr. Willkie continued. "We must not only win, but we must end all narrow isolationism and help create a world in which there will be the freest exchange of ideas and prosperity."

"I don't think that the American people even yet realize the real character of this struggle in which we are now engaged. In comparison it is more important than the struggles in which we engaged in the Revolutionary War and the war between the States."

The anti-Catholic, anti-Negro and anti-Semitic Ku Klux Klan has launched an undercover nationwide campaign for \$1,000,000 to remove its activities. It was reported by Bernard Hershner, New York radio commentator, who said that the Klan was already been given \$100,000 of this amount.

Jews in England mourned the death of Major Isidore Salmon, 64, who was a leader of British Jewry and head of the famous catering firm of Lyons and Company, which is the biggest restaurant chain in the world, having more than 1,000 branches throughout England.